

HADAGALLI TALUK.

THOUGH Hadagalli is one of the four "western taluks" of the district, where red and mixed soils usually greatly predominate, a tract in its southern corner comprising nearly one-third of its area is covered with black cotton-soil. Of the remainder, mixed soils occupy about two-thirds and red land one-third. It is one of the flattest taluks in the district, for its many undulations are of the long and low variety and it is only in the two places in the south where the extremities of the Mallappanbetta and Kallahalligudda ranges run into it that it can be said to be broken by real hills. The whole of it drains ultimately into the Tungabhadra, the eastern half by way of the Chikka Hagari. It is perhaps the healthiest part of the district.

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Statistics relating to the taluk will be found in the separate Appendix. The abrupt decline which occurred in the number of its inhabitants between 1891 and 1901 was due to the fact that in the former year the census fell upon a date on which large crowds of pilgrims from Bombay and Mysore were assembled at the great festival at Mailár and consequently the population as then enumerated was greatly above the normal. As many as nine-tenths of the people speak Canarese. Jains number nearly four hundred, a slightly higher figure than in any other taluk. The weaving industry at Hampáságaram and Tambarahalli is referred to in Chapter VI.

Hadagalli taluk shares with Harpanahalli the peculiarity of being practically the only part of the Presidency in which any examples of the Chálukyan style of architecture have been found. Outside these two taluks, the only instances of the style at present on record are the temples at Ambaii¹ in Kúdligi, at Peddatum-balam in Ádóni and at Kambadúru, near the southern frontier of the Kalyandrug taluk of Anantapur. Examples abound, however, in Mysore and Dharwar. In Hadagalli taluk, temples built in this style occur at Hadagalli, Hiréhadagalli, and Mágalam, and, in Harpanahalli, at Bágali, Halavágalu, Kuruvatti and Nilagunda. All of these lie within a circle with a radius of twelve miles and they have been described in detail, with numerous plans and drawings, in Mr. Rea's *Chálukyan Architecture*.² Some

¹ See the notice of this place below.

² Volume XXI of the Reports of the Archaeological Survey of India (Government Press, Madras, 1896).

CHAP. XV. account of each of them will be found in the notices of these various
HADAGALLI. places below, and a slight description of the style and its peculiarities may be given here once for all.

As has already been seen,¹ the Western Chálukyas, after whom this form of architecture has been named, were originally Jains and later Hindus, and though the style appears² to have had its origin in the earlier form of faith, and so retains traces of Jain influence, its situation, locally, midway between the Dravidian and northern styles led it to occasionally borrow features and forms from both. In its essentials, it remains none the less, an individual and distinct style. Its towers do not follow the "pine-apple" shape of those in Ganjám and Orissa, nor are they built in stories like the *gópuras* of the well-known temples in the southern districts, but ascend in steps and are pyramidal. The plan of the shrines is sometimes (though not in Bellary) star-shaped, instead of square as in Dravidian examples, and, speaking generally, the design usually comprises several of these shrines opening on to a mantapam in the centre in a manner quite distinct from that followed in the Dravidian style. The pillars have none of the brackets so characteristic of those in the south and are usually all different in detail, though corresponding pairs are similar in outline. Finally, pierced stone slabs are used for windows, a method followed in no other style.

But what strikes the observer as being most characteristic is the extraordinary richness, power, delicacy and finish of the stone carving in these temples. It has been said³ that "no chased work in gold or silver could possibly be finer" and yet the ornament is very bold, being generally completely undercut and sometimes attached to the masonry by the slenderest of stems. Some of the pillars bear signs of having been turned on some sort of lathe. The material used is pot-stone or steatite and was probably obtained from the disused quarries which are still to be seen at Nílágunda and at Angúru on the Tungabhadra, five miles from Hiréhadagalli. This is said to be soft when first quarried and to harden on exposure to the air. It weathers into varying beautiful shades of brown, and yet is so little affected by exposure that the details of the work remain as sharp as the day they were fashioned. The finest work in the group is perhaps to be found in the pillars of the big mantapam at Bágali, the ceilings at Mágalam and the

¹ See Chapter II above, p. 27.

² Fergusson's *Indian Architecture* (1876), pp. 387, 389.

³ Colonel Meadows Taylor quoted in Fergusson's *Architecture in Dharwar and Mysore*, p. 48. He refers to the temple at Gadag. The description cannot be literally applied to the Bellary examples.

doorways and exterior at Hiréhadagalli. The Halavágalu temple is the least ornate of the series. Mr. Rea considers that the earliest of the temples is that at Bágali and that they are all of approximately the same period and were probably constructed during the twelfth century. An inscription at Bágali, since deciphered, shows however that the temple there was in existence before 1018 A.D. and further evidence on the point will doubtless be eventually derived from the other inscriptions within them. Local tradition has it that they are all the work of a well-known architect called Jakkanáchári, regarding whom several miraculous stories are told. Several of the temples are unfinished and it may be that work on them was interrupted by the downfall of the Western Chálukyan dynasty in 1189. The carving in more than one of them has been wantonly damaged and chipped and it is often almost hidden under the coats of whitewash with which the present-day pújári delights to smear the temples entrusted to his charge.

Cholam and korra are the staple crops of the Hadagalli taluk, but cotton is raised on quite a considerable area in the south of it and, as in the other western taluks, castor is extensively grown. The large acreage of horse-gram, a crop which will grow on the poorest land with the lightest rainfall, and the fact that the population per acre of cultivated land is lower than in any other taluk show, however, that the taluk is not a fertile one.

The undermentioned are among the more notable places within it :—

Belláhunishi : Twelve miles south-west of Hospet along the main road to Dharwar; travellers' bungalow; population 778. In the limits of Vallabhápúram, one of its hamlets, is the Vallabhápúram anicut across the Tungabhadra already referred to above¹ under "Irrigation." An inscription on a stone near by states that it was built in A.D. 1521 by Krishna Déva Ráya of Vijayanagar.

Dévagondanahalli : Three miles south of Hadagalli. Population 1,082. Mr. Bruce Foote says² : "An interesting outcrop of a true pebbly conglomerate with quartzite matrix is to be seen on a low hill just south of Dagunahalli (two miles south of Huvinahadagalli). It is much hidden by red soil, but where exposed much broken up into small pits like diamond diggers' pits, and near the western end of the end among the pits I observed two small platforms neatly edged with lumps of stone and strongly resembling the sorting platforms used by the diamond diggers

¹ Chapter IV, p. 91.

² *Memoirs*, Geol. Surv. of India, xxv, 87-88.

CHAP. XV. "at Banganapalli. Despite of many inquiries through the taluk
HADAGALLI. "officials, I could gain no information about this possible old
"diamond working : nobody had ever heard of it. The place has,
"however, an unmistakeable resemblance to a diamond digging,
"and the pebbly conglomerate is quite sufficiently like to the
"Banganapalli conglomerate to render it quite probable that the
"pits and platforms are genuine traces of the work of a diamond
"prospecting party in former but not very remote times."

Hadagalli: The full name of the village is Huvinahadagalli, and the derivation of the word is said to be from *huvina*, the adjectival form of the Canarese *hu*, a flower; *hadaga*, a boat; and *halli*, a village; meaning "the village of the flower-boats"; the story being that in the days when the city of Vijayanagar still flourished flowers for its temples and palaces were floated down the Tungabhadra from this place. The tale receives some confirmation from the fact that the village contains a number of old wells and is still known for its gardens, betel, and plantains. It is a pleasant village and reputed most healthy; is the head-quarters of the taluk and a union, and contains a well-built reading-room erected from public subscriptions, a Sub-registrar's office, a police-station and a recently-erected D.P.W. inspection bungalow. The population is 5,281.

Its chief interest lies in its temples. Two of these, the black stone Chálukyan temples to Kallésvara and Késavasvámi, are described and depicted in detail in Mr. Rea's *Chálukyan Architecture* above mentioned. They cannot compare in richness of detail with those at Bágali, Mágalam or Hiréhadagalli. Neither of them were finished. The tower in the former is incomplete and in the latter the exterior blocks of the base and the jamb and lintel bands of the doors are left uncarved, though the original intention was evidently to decorate them. The delicate carving in both of them has been greatly spoiled by wanton chipping and by frequent coats of most tenacious whitewash. The Kallésvara temple is now included in the list of buildings conserved by Government. There is an inscription on a detached stone standing against the outside of its southern wall.

When the wall of the old fort was demolished in 1866, two temples were discovered built up in it. Worship is now performed in both of them. The image in one, that dedicated to Yógi Náráyanasvámi, is of black stone and quite exquisitely carved. Both are Chálukyan in aspect, and have the perforated stone windows on each side of the shrine door which are characteristic of that style, but the carving in both is pitifully clogged with whitewash. In the Hanumán temple opposite the taluk catcherry

the present chairman of the union has recently placed for safety the two images of Ganésa figured in plates lxxvii. and xcvi. of Mr. Rea's book above referred to, which formerly were standing in the open in the village.

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Hampáságaram: Situated on the bank of the Tungabhadra 12 miles north-east of Hadagalli. Travellers' bungalow (the best in the district) and police-station. Population 3,549.

As has already¹ been seen, the village is known for its cotton-weaving. Up to very recently it was also known for its bitter factions and the murders that resulted, but latterly there has been a lull in these disputes.

Just east of the entrance to the village chávadi is a stone with a Canarese inscription on it of which the people take unusual and exemplary care and which they say refers to the foundation of the village.

Bápu Rao's choultry here is the only endowed chattram in the district. Bápu Rao is said to have been a native of one of the southern districts who was formerly huzur sheristadar. The institution is endowed with inam land 181 acres in extent and assessed at Rs. 64, which seems to have been granted by Government to Bápu Rao's family for its upkeep. In 1885 the inamdars were called upon to repair the chattram, which was in a dilapidated condition, and on their failing to do so the inam was resumed and transferred to the District Board² which now manages the institution.

At the Lingáyat temple to Virabhadrasvámi at the east end of the village a fire-walking ceremony takes place every year at the end of December or the beginning of January on the day after the car festival. The people who walk through the fire do not, as is sometimes the case, belong to any particular families or perform the rite in execution of any vow. Any one may take part in the ceremony who is so inclined and has sufficient belief in his faith in the god's power to protect him. Even women sometimes go through the ordeal.

Every February there is a picturesque and uncommon ceremony at the temple to Gangamma, the water-goddess, which stands on the bank of the river. After the sacrifice of very many sheep (the number is said to run into hundreds), the breaking of many cocoanuts, and the performance of other ceremonies in honour of the goddess, the people make a little raft of cholam stalks, place on it a light and a sheep's head, and at nightfall push it into the

¹ Chapter VI.

² G.O., No. 101, Revenue, dated 9th February 1886.

CHAP. XV. current of the river. The men of Énigi, the next village down
HADAGALLI. stream, look out for it, catch it as it floats down to them, sacrifice
a lamb, put the lamb's head on it and push it out again into the
current. The people of Basarakódu, the next village down the
river, similarly catch the raft as it passes, sacrifice another lamb,
place its head with the others and then lead the raft again into
the stream and let it float away into the darkness.

Hiréhadagalli: Eleven miles south-west of Hadagalli. Population 4,153. Contains one of the best of the black stone Chálukyan temples which are found in this part of the country. The material for this was probably obtained from the quarry at Angúru on the Tungabhadra, west-north-west of the village. The building is described and figured in Mr. Rea's book already several times referred to. Its chief beauties are the carvings on two of the doorways and on parts of the exterior walls. In the bay on the north wall, for example, "every detail of the carved work is as minutely finished as jewellery." It is on the list of buildings selected for conservation by Government.

Holalu: In the south-west corner of the taluk; police-station; population 3,194. Famous among the native population for the beautiful image of Anantasayana, or Vishnu sleeping on the serpent, which it possesses. This is carved in black stone with a power and finish quite out of the ordinary. A drawing of it will be found in Plate XV of Mr. Rea's book. It was apparently executed elsewhere and brought here, as stone of the kind of which it is made is not procurable locally. For the popular legend connecting it with the curious shrine at Anantasainagudi in Hospet taluk, see the account of that place below (p. 258). The little shrine which now stands over it was put up by the villagers in the seventies at the suggestion of M.R.Ry. Venkatachalam Pantulu, then Deputy Collector of the western taluks, to protect it from damage and the weather.

Kógali: Four miles north by west of the tri-junction of the three taluks of Hadagalli, Harpanahalli and Kúdligi. Population 3,489. In olden days it was a place of some importance, being the capital of a sub-division (called "the Kógali five-hundred" and corresponding to the present Hadagalli and Harpanahalli taluks) of the "Nolambavádi thirty-two thousand," which was a Pallava province from about the middle of the 7th century to about the end of the 10th century. The village was also apparently once a considerable Jain centre. There is a Jain temple in it which is still called "the basti." Near this is a Jain image, in the usual posture of abstraction and contemplation, which is more than life-size. There are other Jain relics elsewhere in the place, and further

examples are reported from the neighbouring villages of Nelikudiri, Kannehalli, and Kógalisamutukódihalli. In and near the basti are a number of inscriptions, and these and the records in the Bágali temple in Harpanahalli temple referred to below give us particulars of some of the various chiefs who ruled the Kógalí five-hundred. In A.D. 944-45 it was governed by a Chálukya feudatory of the Ráshtrakúta king Krishna III and in 956-57 by one of the chiefs of that dynasty. After the Chálukyas recovered their sovereignty in 973 it was ruled in 987-88 by one Áryavarman and in 992-93 by Ádityavarman. In 1018 a Pallava feudatory of the Chálukyas called Udayáditya, who boasted the euphonious surname of Jagadé-kamalla-Nolamba-Pallava-Permánadi, was in charge of it and in 1068 it was ruled by Jayasimha, younger brother of the ruling Chálukya king, Sómésvara II. The Kógalí inscriptions also record gifts to the Jaina temple of Chenna-Pársva in the village by the Hoysala ruler Vira-Rámanátha in 1275 and 1276 and to the Virabhadra temple by Achyuta Ráya of Vijayanagar.

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Mágalam: A mile from the Tungabhadra and west by south of Hadagalli; police-station; population 2,759. Noted for its Chálukyan temple of black soapstone, dedicated to Vénugópálasvámi, or Krishna with the flute. This consists of three shrines opening on to a central mantapam. The three doorways leading from the main mantapam, especially that on the west, are exquisite in design and workmanship and the ceilings are probably the finest in the whole series of Chálukyan temples in the district. Mr. Rea's book contains many drawings of the building. It is now on the list of those conserved by Government.

The land near the river (especially a small island a mile down stream) is one of the best grounds for peafowl in the western taluks.

Mailár: A mile from the Tungabhadra in the extreme south-western corner of the taluk. Population 1,722. The village is famous throughout the district for the annual festival held at the temple there every February, at which is uttered a cryptic sentence containing a prophecy (*káranikam*) regarding the prospects of the coming year.

The temple is dedicated to Siva in his form Mallári or Mallahári, meaning 'the defeat of Malla.' The story connected with this name (see the Mallári Málátmya; there are, as usual, many variants of it) is that a demon called Mallásura (Malla-asura, 'the demon Malla') and his brother, having by severe penances extracted from Brahma a promise that they should never be harmed by any being in any form then existing, began to greatly harass the rishis. The gods were appealed to and Siva put on a

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HADAGALLI. him forces to the number of seven crores, also in new forms which
had never before served in an army (such as dogs), warred with
Mallásura and his brother for ten long days and at length slew
them both with his bow and overcame their followers. The gods
and rishis were in transports at his triumph and joined in fore-
telling unbroken prosperity as the fruit of it.

The ceremonies and rites at the festival form a curious sort of
miracle-play representative of this 'war in heaven' and its result.
The pilgrims to the festival go about shouting *Elukoti! Elukoti!*
(seven crores!) instead of the name of the god as usual, and the
goravas—the special name for the men (and women) who have de-
dicated themselves to this temple in the curious manner prevalent
in the western taluks—dress themselves up in blankets and run
about on all fours, barking and pretending that they are some of
Siva's army of dogs. After residing for ten days (the period during
which Siva fought with Mallásura and his brother) on a hillock
outside the village, the god returns. He is met half-way by the
goddess, his wife, who comes to congratulate him on his success,
and the two remain for some time at the place of meeting. The
expectation of good times to follow the victory is represented by
the prophecy or *káranikam*. It is pronounced on this tenth day,
and all the thousands of people present crowd round the place
where the god and goddess have halted.

A huge wooden bow, about ten feet long, symbolic of that with
which Siva slew Mallásura, is brought and placed on end. A
Kuruba (the same man has performed the ceremony for many years
in succession) who has fasted for the past week steps forward and
receives the benediction of the dharmakarta. He then climbs
partly up the bow, being supported by those nearest him. For a
minute or two he looks in a rapt manner to the four points of the
compass, then begins shuddering and trembling as a sign that the
divine afflatus is upon him, and then calls out "Silence!" The
most extraordinary and complete silence immediately falls upon
the great crowd of pilgrims, every one waiting anxiously for the
prophecy. After another minute's pause and again gazing up-
wards to the heavens, the Kuruba pronounces the word or sentence
which foretells the fate of the coming year, invariably following
it with the word *Parak!* meaning 'Hark ye,' or 'Take ye note.'

The original edition of this Gazetteer states that in the year
before the Mutiny the prophecy was "the white-ants are risen
against." Latterly, at any rate, the sentence has either been of
exceedingly cryptic meaning or has related to the prospects of the
crops. A few instances are:—"Serpent will enter ants' hill";

“Lightning will strike the sky”; “Pleasure”; “Equal oceans.” CHAP. XV.
 A *káranikam* is also pronounced in much the same manner at the HADAGALLI.
 Mallári temples at Dévaragudda in the Ránibennúr taluk of the
 Dharwar district and at Hosappátidévaragudda, hamlet of Nera-
 niki in Alúr taluk, and also on Dasara day at the little temple of
 Mailár Lingappa in the north-west corner of Harpanahalli village.

Two other ceremonies at the Mailár feast (which are imitated at the festival at Harpanahalli) are perhaps worth noting. They were probably originally intended to be symbolic of the prodigies performed by Siva's army in the war with Mallásura. In the first, a stout chain is fastened to a slab of stone in the temple. A number of the *goravas* collect together and are blessed by the *dharmakarta*. After howling and barking like dogs for a short while they seize the chain and break it in two. The second ceremony consists in a man driving through the small of his leg, above the ankle, a pointed wooden peg about three-quarters of an inch in diameter, pulling it right through the hole it makes, and then passing a chain through the hole. Very little bleeding follows, and the man is rewarded by the alms of the faithful. The supposition is that he has trained himself for the feat by gradually, through a considerable period of time, driving larger and larger pegs through the same part of his leg until he can manage quite a big one without serious inconvenience. He at any rate declines to drive in the peg anywhere except at this one place.

The Mailár festival is important as a cattle fair, though less so than that at Kuruvatti in the Harpanahalli taluk which follows it in March of each year. The cattle brought for sale are mostly of the Mysore breed, or nearly allied to it, often closely resembling the well-known Amrat Mahál animals.

Mallappan Betta is the chief peak of the Mallappangudda range of hills, which are of Dharwar rock. It stands three miles south-west of Sógi, measured in a direct line, and is 3,177 feet above the sea. The surface of the conical summit of the hill is of lateritic formation and in this is a natural cave some 30 feet deep in which has been placed an image to Mudi Mallappa, or “ancient Mallappa,” the god of the hill. Worship is regularly paid to it. The view from the top of the peak is well worth the climb. On a clear day the hills as far as Rayadrug can be identified.

Modalukatti: A hamlet of Kombali, situated on the bank of the Tungabhadra, seven miles north-north-west of Hada-galli. The name means “first building” and the village was so called, says the story, because it was the scene of the first of the Vijayanagar kings' attempts to construct an anicut across the river. The remains of the old dam are still standing and still hold up

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a considerable body of water. The channel which runs through the breach in the middle of the anicut is the favourite water of the local anglers in the hot weather.

Sógi: Six miles south-east of Hadagalli, measured in a direct line. Population 2,683. Known for its melons, which are considered to be of special sweetness and are very large, some of them weighing as much as 40 lbs. Mr. Rea's book mentions the Chálukyan temple made of black stone which is in this village, but gives no description or drawings of it.

Tambarahalli: Situated about midway between Belláhuni-shi and Hampáságaram; police-station; population 2,729. The silk-weaving carried on in this village and its next neighbour Báchigondanahalli has already been referred to.¹ The temple on the bare hummock of rock which is noticeable for so many miles in every direction round is the Tambarahalli village temple. It is not worth a visit. The wet land of the village is irrigated by a channel dug annually from the Chikka Hagari (the only one of its kind all along the river), while within the village limits is the one and only anicut across that river. Water taken from this irrigates land in Báchigondanahalli and Anandévanahalli but not in Tambarahalli itself. There is, however, a proposal to build a dam across the Chikka Hagari at Nelikudiri, and should this be eventually carried into effect Tambarahalli will be one of the villages benefited.

¹ Chapter VI.